

"Regarding propaganda against animal slaughter in BTG. **Please do not print any picture showing how a cow is being murdered in our BTG. This will pollute the whole atmosphere. We are not meant for moving anyone's sentiment** against animal slaughter, we are neither Buddhists or Jains, whose main propaganda is against animal slaughter. Even the so-called vegetarians who do not take Krishna prasadam are as much sinful as the non-vegetarians. **Our propaganda is different, to make people Krishna Conscious, which automatically makes them sympathetic against any kind of animal slaughter.** According to Srimad-Bhagavatam, one living entity subsists on the life of other living entities, either vegetarian or non-vegetarian. But we are neither of them. We are not vegetarian nor non-vegetarian. We are transcendental. We are concerned with Krishna Prasadam. Try to **popularize Krishna Prasadam** as you have already done. **People will naturally become vegetarian without any ghastly propaganda.** The **pictures of a mahajana or similar pictures for propagating the Bhagavata conclusion should be our objective.** Other pictures, there are so many subject matters, just like we follow 4 principles, say for example, illicit sex life, **we can publish so many pictures of illicit sex life, but that will not advance our cause. Similarly we may make propaganda against animal slaughter, but that will not advance our real cause. KC is based on pure understanding, not by any sentimental provocation.** People must be intelligent enough to catch up this KC movement without being carried away by any sentimental wave. We should always remember that we do not belong to any group like the karmis, jnanis, or yogis. We belong to pure devotional service group, following the footprints of great mahajanas. Our purpose should be that we are on one side and all others they are on the other side. We deprecate everyone, even one who is against animal slaughter. In the Caitanya-caritamṛta, it is clearly said that there are two classes of activities. Pious and impious. We do not favor any one of them. Neither we favor any philosophical speculation, we simply stick to Krishna, and wish to render loving transcendental service unto Him. That should be our main objective, and the policy of BTG must be pursued on this line of action. I hope you will understand me rightly. Everyone who is not a KC person is a butcher. Even the so-called pious man, who is not in KC, he is also a butcher. Because he is killing his own self. So in our view, everyone is butcher, and everyone is thief also, because he is enjoying Krishna's property. **So how we can discriminate who is honest and dishonest and butcher and not butcher? Our only test is how one is taking to KC: Even a so-called butcher comes we welcome to chant Hare Krishna.**"--- https://vanisource.org/wiki/681119_-_Letter_to_Rayarama_written_from_Los_Angeles?hl=ghastly|propaganda

"My Dear Jadunandan,
Please accept my blessings. I am in due receipt of your letter dated March 21, 1968, and may inform you that the horrible scene in the hospital is certainly ghastly. **But we should at the same time know that this ghastly scene is in the matter of bodily concept of life. This is Maya's illusion, and although the spirit soul has nothing to do with this horrible affairs, but due to absorption of one's consciousness in the body, one has to suffer the consequences of bodily identification.** So far we are concerned, **we shall neither be sympathetic or apathetic in the matter of such bodily concept of life.** Of course, it is quite natural to become sympathetic when one's body is put into such horrible condition, but if you are firmly convinced

that this body is separate from the soul, then we may not be distracted. That is not possible of course in the preliminary stage, but when we shall be in a transcendental position not to be disturbed ever by such a horrible scene, then our position is secure. **The suffering of the man and the sympathy of the other man, both are centered on the body. But this we have to understand by knowledge. Then such horrible condition of body won't be disturbing to us. That is the position of liberation. It doesn't mean that we shall not be sympathetic with one who is suffering, but we should always remember that such sufferings are due to the bodily concept of life.** As you stated, that you simply want to leave the material world and be with Krishna, that is the best solution, rather than taking account of how things happened that you came here. Like that our best occupation is to get out of the scene by constantly chanting Hare Krishna, and be engaged in the transcendental service of Lord Krishna." ---

https://vanisource.org/wiki/680326_-

[_Letter_to_Yadunandana_written_from_San_Francisco?hl=ghastly](https://vanisource.org/wiki/680326_-)

"I am sending herewith one copy of my book Bhagavad-gita As It Is as my humble presentation. I hope at your convenient leisure time, you can have a glance over this book, at least the preliminary statement in the Foreword, Introduction, and Preface, which will convince you of the importance of the book.

We think that Bhagavad-gita As It Is without a wrong interpretation can solve all the problems of human society, namely social, political, religious, economic, philosophical, cultural, or from any angle of vision, because it is spoken by the Supreme Personality of Godhead. It is above all deficiency, namely mistake, illusion, cheating, and the imperfection of the senses.

So we in our humble way are trying to spread this cult of Bhagavad-gita all over the world, and my American and European disciples, two samples of them are meeting with you, are helping me in this connection. After all, Bhagavad-gita is the sublime cultural knowledge, and of course religion is included there, but **it is not fanaticism or sentimental religion. It is based on pure science, philosophy, and logic.**

I wish that our Indian government will be proud to take up this cultural movement very seriously, so that the whole world will be benefited, and India will be glorified. I hope Kṛṣṇa will give you the proper sense to understand my humble presentation, and it will be a great pleasure to know you have relished this Bhagavad-gita As It Is without any unauthorized commentation. "---

https://vanisource.org/wiki/731106_-

[_Letter_to_Indira_Gandhi_written_from_Delhi?hl=sentimental](https://vanisource.org/wiki/731106_-)|philosophy

"So our this Kṛṣṇa consciousness movement is to educate people, to awake him to Kṛṣṇa consciousness. As it is said, *yenātmā samprasīdati*. By awakening Kṛṣṇa consciousness you will be happy, his body will be happy, his mind will be happy, and as soul he will be happy. And for example you can see—example is

better than precept—we have started this movement only for the four or five years, and we are getting the prowess of every country, young boys and girls, they are coming to Kṛṣṇa consciousness.

So do not think that this movement is a bogus movement or a sentimental movement. We have got solid philosophy behind this movement. If you are able to study, come forward. That is our request.

So thank you very much for giving us so much time. I request you to understand this movement and be happy.

”--- https://vanisource.org/wiki/710806_-_Lecture_SB_01.02.06_-_London?hl=sentimental|philosophy

“Bhagavad-gītā is for bhakti. Bhakto 'si priyo 'si me rahasyaṁ hy etad uttamam (BG 4.3): "I am speaking to you . . ." When Kṛṣṇa spoke to Arjuna Bhagavad-gītā to understand, he was not a vedāntī. He was not even a brāhmin. He was not a sannyāsī. So why he was selected? Bhakto 'si. Bhaktyā māṁ abhijānāti (BG 18.55). Without becoming kṛṣṇa-bhakta, what one will understand Bhagavad-gītā? A politician cannot understand. His motive is different. He cannot understand. Man-manā bhava mad-bhakto mad-yājī . . . bhakta . . . how to become bhakta? Bhaktyā māṁ abhijānāti. Kṛṣṇa says: **"By bhakti one can understand." He never said, "By jñāna, karma, yoga." No.** Yoginām api sarveṣāṁ mad-gata . . . (BG 6.47). Eh? What is that? Antar-ātmanā, śraddhāvān bhajate yo māṁ sa me yuktatamo . . . **so if you want to organize on that line, then it will be successful. Otherwise it is waste of time. That is real cooperation, that we must accept Bhagavad-gītā as it is and preach as it is. Then people will be happy. Otherwise waste of time.** Śrama eva hi kevalam (SB 1.2.8).

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam
(SB 1.2.7)

Now, that is wanted. Ye chahiye, hamara . . . (This we want, our . . .) Those who lead the sevā-saṅga, they must learn how to do benefit to the people. They must practically assimilate, apply in their practical life and teach others. Then it will be successful. There is no doubt. And the proof is here. In our foreign countries . . . they are foreigners. They are practicing different religious systems. Now, why they are taking to Kṛṣṇa con . . .? Millions of copies, Bhagavad-gītā As It Is, we are selling. Kṛṣṇa book,
”--- https://vanisource.org/wiki/770424_-_Conversation_-_Bombay?hl=real|cooperation

“Srimad Bhagavatam canto one chapter 2 TEXT 8

dharmah svanuṣṭhitah puṁsām

viṣvaksena-kathāsu yaḥ

notpādayed yadi ratim

śrama eva hi kevalam

SYNONYMS

dharmah—occupation; svanuṣṭhitah—executed in terms of one's own position; puṁsām—of humankind; viṣvaksena—the Personality of Godhead (plenary portion); kathāsu—in the message of; yaḥ—what is; na—not; utpādayet—does produce; yadi—if; ratim—attraction; śramah—useless labor; eva—only; hi—certainly; kevalam—entirely.

TRANSLATION

The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead.

PURPORT

There are different occupational activities in terms of man's different conceptions of life. To the gross materialist who cannot see anything beyond the gross material body, there is nothing beyond the senses. Therefore his occupational activities are limited to concentrated and extended selfishness. Concentrated selfishness centers around the personal body—this is generally seen amongst the lower animals. Extended selfishness is manifested in human society and centers around the family, society, community, nation and world with a view to gross bodily comfort. Above these gross materialists are the mental speculators who hover aloft in the mental spheres, and their occupational duties involve making poetry and philosophy or propagating some ism with the same aim of selfishness limited to the body and the mind. But above the body and mind is the dormant spirit soul whose absence from the body makes the whole range of bodily and mental selfishness completely null and void. But less intelligent people have no information of the needs of the spirit soul.

Because foolish people have no information of the soul and how it is beyond the purview of the body and mind, they are not satisfied in the performance of their occupational duties. The question of the satisfaction of the self is raised herein. The self is beyond the gross body and subtle mind. He is the potent active principle of the body and mind. Without knowing the need of the dormant soul, one cannot be happy simply with emolument of the body and mind. The body and the mind are but superfluous outer coverings of the spirit soul. The spirit soul's needs must be fulfilled. Simply by cleansing the cage of the bird, one does not satisfy the bird. One must actually know the needs of the bird himself.

The need of the spirit soul is that he wants to get out of the limited sphere of material bondage and fulfill his desire for complete freedom. He wants to get out of the covered walls of the greater universe. He wants to see the free light and the spirit. That complete freedom is achieved when he meets the complete spirit, the Personality of Godhead. There is a dormant affection for

God within everyone; spiritual existence is manifested through the gross body and mind in the form of perverted affection for gross and subtle matter. Therefore we have to engage ourselves in occupational engagements that will evoke our divine consciousness. This is possible only by hearing and chanting the divine activities of the Supreme Lord, and any occupational activity which does not help one to achieve attachment for hearing and chanting the transcendental message of Godhead is said herein to be simply a waste of time. This is because other occupational duties (whatever ism they may belong to) cannot give liberation to the soul. Even the activities of the salvationists are considered to be useless because of their failure to pick up the fountainhead of all liberties. The gross materialist can practically see that his material gain is limited only to time and space, either in this world or in the other. Even if he goes up to the Svargaloka, he will find no permanent abode for his hankering soul. The hankering soul must be satisfied by the perfect scientific process of perfect devotional service.”--- Srimad Bhagavatam canto one chapter 2 TEXT 8

“Caitanya Mahāprabhu therefore teaches us:

tṛṇād api sunīcena
taror api sahiṣṇunā
([CC Adi 17.31](#))

Who is fit for chanting Hare Kṛṣṇa? He is giving the definition. What is that? *Tṛṇād api sunīcena*: humbler than the grass. You know the grass, everyone is , but it does not protest—“All right.” So *tṛṇād api sunīcena*, one has to be humbler than the grass. And *taror api sahiṣṇunā*. *Taror api sahiṣṇunā* . . .

Taror means "trees." Trees are very tolerant, example of tolerance, standing thousands of years, same place, does not protest. "Oh, you are cutting" -does not protest. "You are taking fruit" -does not protest. Still it is giving you shelter. When there is rain, there is scorching heat, you take shelter underneath a tree.

He . . . it does not say: "Oh, you man, you cut me, you take my fruit, you take my branches, take my leaves. Why you have come here to take shelter under me now?". "Come on. Please sit down." Just see how much tolerant. These things are to be learned how by nature's study you can become very educated.

tṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
([CC Adi 17.31](#))

For personal self he is denying all kinds of respectful obeisances, but to others he will give all respectful obeisances. *Amāninā mānadena kīrtanīyaḥ*. Such mentality.

Now how it is possible to become like that? That is not possible to learn artificially that, "I am trying to become more humbler or, I mean to say, tolerant than the tree." No. It should be by scientific understanding of my constitutional position. What is my constitutional position? This gigantic body, I am not this body. I am not this body.

What I am? I am spirit soul. And what is the measurement of spirit soul? The measurement of a spirit soul is one ten-thousandth part of the top portion of your hair, tip of the hair. So actually I am smaller than the grass. I am smaller than the grass. Artificially I may have the body of an elephant, but I am not this body. My position is I am atomic spirit soul.

So if we understand . . . in other words, if I am convinced, these things automatically develop in you. *Tṛṇād api sunīcena taror api* . . . Caitanya Mahāprabhu teaches that you become humbler than the grass, tolerant than the tree—not artificially but by pure understanding of your constitutional position." --- https://vanisource.org/wiki/681108_-_Lecture_BS_5.29_-_Los_Angeles?